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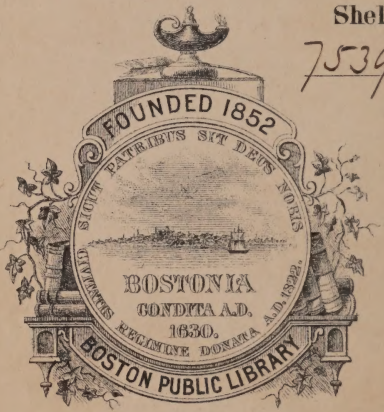

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ADDRESS

OF

REV. ASA D. SMITH, D. D.

AT THE ANNIVERSARY OF THE

AMERICAN TRACT SOCIETY,

AT

BOSTON, MAY 30, 1860.

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ADDRESS OF REV. DR. SMITH.

When I learned that this Society proposed to put one of the smoothest *stones** from the brook into its sling to-night, I was sure somebody would be hit; but did not anticipate that certain points would be covered on which I myself designed to speak. My remarks will relate to the following resolution: —

Resolved, That this Society is as truly and properly pledged to the inculcation of a sound morality, as to the propagation of evangelical doctrine.

As to the general object of this Society, there is surely no question. There is no call for argument about it. It hardly need be commended to such minds and hearts as are gathered here. There are two great forces, by which, under God, the world is to be renovated — the *tongue* and the *press*. You will concur with me in giving the first of these the pre-eminence. Whatever other agencies for the dissemination of religious truth we use, we hold them all subordinate to the living ministry. There is a deep philosophy in the words which Walter Scott puts into the mouth of Jeanie Deans, as her friend Reuben Butler urges her to write a letter to the king on behalf of her doomed sister, instead of making a weary journey to London herself. "Writing winna do it, — a letter canna look, and pray, and beg, and beseech, as the human voice can

* Dr. S. had been preceded by an address from Rev. A. L. Stone of Boston.

do to the human heart. A letter's like the music that the ladies have for their spinnets, — naething but black scores compared to the same tunes played or sung." Yet the press, it must be owned, is a great power. The fancy was, that old Faust had made a league with the devil. But the league, if made at all, was in another direction. The press was God's gift to the world, — to the church especially. And now that it has taken to itself winged feet, — now that it has become Briarean, — now that it is Protean in form, — now that, taking the lightning in its fingers, it has learned to print leagues and hundreds of miles away, — now that its issues are borne on every breeze around the globe,

> "Thick as autumnal leaves that strew the brooks
> In Vallombrosa, — "

it is a good and a glorious work to subsidize it, to the utmost, for the upbuilding of Christ's kingdom.

Thus do you propose to use it. But we have still to ask, in what method? The end may be right, I need not say, but the mode of attaining it wrong. With the best of tools, there may be a very poor fabric. And you are aware, sir, that fault has been found with you, — fault, I am bound to say, in the quarter from which I come. I dwell, you know, in a pure and virtuous city, where not the slightest malfeasance in public matters is tolerated. And, being here, I propose, with your leave, to look a little into your affairs. With the shadow of Bunker Hill upon me, near to the waters into which the tea was thrown, not far from

> "The waves of the Bay where the Mayflower lay,"

I shall use, to-night, the Yankee privilege of speaking my mind, or as it is familiarly phrased, of "speaking out in meeting." Yet I would speak modestly, and with all due deference to the opinions of others. I would not imitate

the French lady, — it is not well to do so in these Society matters, — who said naïvely to her sister, "Do tell me how it happens, that while I often find other people wrong, I myself am always right?" I would speak in all charity, too, according to the pleasant words — like the notes of one "who can play well upon an instrument" — which were falling from your lips as I entered. "Where minds differ," it has been said, "hearts will be estranged." But it is not always so. We may have diverse judgments even on important subjects, and yet love each other as brethren. So let it be in relation to the matters before us. While my utterances will be plain, they shall be so marked by kindness, that I trust no member of the Suffolk Bar will feel himself called on to move an adjournment.

The resolution I offer intimates that one of your aims should be the propagation of *evangelical doctrine*. I am glad to see that you so judge. You begin with the great fundamental verities of the Christian system. You begin with them because they *are* fundamental. We need no information on this point, but it is well, on occasions like this, to refresh ourselves with first principles. That system of truth of which the cross is the center, is not only indispensable to the renovation of the heart, it is essential, also, to all true and reliable moral reform. To think of materially bettering the outward life independently of it, is like looking for plants without roots, streams without fountains, palaces without foundations. I am weary of that poor humanitarianism, which seeks to heal the cancer that is eating at the vitals by some external ligature; that thinks to steal the poison of disease from the blood by wrapping the form in silken vestments. It is but a galvanic power you thus put forth. The muscles may contract, the limbs may move, the eyelids may be raised, revealing the glassy, sightless ball; but the form shall soon

be motionless again, for the reign of death has been all unbroken. A sad and disheartening abortion, commonly, does the most specious attempt at reform prove, if it be not radicated in divine truth. It is well that you are bound, explicitly and solemnly, to the promulgation of such truth.

But you are pledged, also, the resolution affirms, as truly and properly pledged, to the inculcation of a "sound morality." I prefer this phrase, because it occurs in the constitution of our New York Society, though the expression in yours, "good morals," is of substantially the same import. I am the more disposed to emphasize this point, from the disposition manifest, in certain directions, to make comparatively little account of it. It is not a "dead orthodoxy" you would promote. You would make sure of the root; but you are not so dry and so radical as to care for roots only. Your spiritual botany concerns itself not with the germ merely, but with the stalk also, the leaf, the flower, and the fruitage. You could not lean, in the least, to that Popish habitude, so often witnessed in the old world, which quite separates religion from morality, which regards the bloodstained pirate as a good Christian, if he does but hold the doctrines and observe the rites of the church.

But what, we are concerned to ask, *is* a sound morality? It must be sound, I answer, in two respects. It must be *vitally* sound, first, as has been already shown. It must be based on gospel truth, it must draw its life from the cross of Christ. In the second place, it must be *formally* sound. It must have no gross excrescence, — it must have no gross deficiency. There is a simple phrase, familiar to the farrier and the farmer, and not unknown to legal gentlemen, which aptly illustrates this point, — "sound in wind and limb." It is not enough that the horse you propose to sell has good lungs, and a heart in normal play;

you may not warrant him as sound if he has a ring-bone or a spavin, or if by any other mishap he is obliged to hobble on three legs. Nor is the biped sound who wears a wooden leg, or who is compelled, by the want of it, to stand, like Horace's versifier, on a single foot. So of your system of ethics. Whatever heart it may have, with whatever system of doctrine it may be connected, if you leave out of it any one great duty, or cluster of duties, it cannot be regarded as sound. It is, to phrase it mildly, a spavined morality. Apply this view now to slavery,— for though you dwell not on that alone, having no hobby, yet it is on grounds connected with it that this Society has come to stand by itself. If such a system as that is wholly ignored in your ethical presentations; if, not occasionally or temporarily, but constantly, and as a matter of settled policy, all specific teachings in regard to it are omitted; if you enjoin it upon yourselves never to touch it; then, I insist, you fail of inculcating, in the full sense of the expression, "a sound morality."

There may be various objections, I know, to this view. It may be said, in the first place, you do not *deny* the true ethics, you simply *omit* them; you are merely neutral in this particular relation,— you only keep *silence*. But have you well considered the significance and the power of silence? Silence is the acme of grief. When there are no words for the lip, as there are no tears for the eye, then do we know the heart is broken. Silence may be the height of devotion.

"Come then, expressive silence, muse his praise."

Silence is logic. Familiar to the technology of dialectics is the *argumentum a silentio*. Not alone in what the Bible says, do we find instruction, but how much in its very reticence. Silence may be foul treachery; as when the name of a dear friend is assailed, or a cause or an interest

committed to our care. Silence is consent. It may make one an accomplice, before both God and man, in the basest deeds. It may aid, abet, and comfort, however unwittingly, both error and wickedness.

We may illustrate this last point by reference to the individual teacher. The gospel minister stands, in this regard, on much the same footing as the Tract Society. As he is a moral organism, so is it. It has, no less than he, a sort of individuality, of personal responsibility. The influence of both is subject to much the same general laws. *Both are formally devoted to the inculcation of sound doctrine and sound morality.* From a failure herein on the part of the individual, we may fairly reason to a like failure on the part of the Association.

It is said of a certain excellent clergyman of my acquaintance, that not a little complaint was once made of his preaching. It was too intensely Calvinistic. It abounded too much in election, predestination, divine sovereignty, and other like topics. It had too supralapsarian a cast. It was too replete, some thought, with what a certain discontented parishioner once styled "electoral matters." These murmurings came to the ears of the good pastor, — and what was his course, think you? He simply intimated, as the story goes, that he saw clearly what the people needed; and instead of modifying or mollifying at all, he went on to give them the same high old Calvinism, to his own heart's content, at least, if not to theirs. He held his ground, and he stands to-day among the noblest men of his profession in all the land. Suppose, now, his course had been different. Suppose he had yielded to the wishes of the complainants. Suppose he had said to them, "Yes, brethren, give me a list of the doctrines you would like to have me preach, and I will trouble you with no others. You do not, of course, ask me to repudiate the offensive tenets, but I will engage to keep silence about

them. It may be so understood in the congregation." I need not tell you what a loss of self-respect he would have incurred, — nay, of the respect even of the fault-finders. Nor can any one doubt that the heretical tendencies among his people would have been fostered and encouraged. Just before I left home, I was reading a pamphlet by one of your own eminent divines, in which fears were expressed in reference to upspringing errors. I could not but hope that the apprehensions of the author were mainly groundless; yet I was touched by the eloquence and force with which he demonstrated, that on the great fundamental doctrines of Christianity, *silence* in the pulpit *is in effect heresy!*

Suppose it were ascertained that in the congregation of my esteemed brother, Dr. Kirk, gambling had become rife, — on a small scale, if you please, genteel, fashionable gambling. It would of course be a question for him to settle, at what time he would preach upon it; whether the next Sabbath, or the Sabbath following; whether the present spring even, or after some months had passed over. But suppose it to become known that he is preparing a deliverance. A very respectable deputation wait upon him, and earnestly remonstrate against his discoursing on that subject. "It will do no good," they tell him. "It will not reach the persons concerned. Getting wind of the matter, they will stay at home. It will do harm. It will stir up strife; it will drive people away. The opportunity will thus be lost of doing them good in other directions, — of dealing out the marrow and fatness of the gospel, of setting forth the precious promises. The finances, besides, will be harmed; the pew-rents will be diminished. Nay, there may even come a division of the congregation." We are in no doubt as to how Dr. Kirk would treat such an appeal. But suppose, by a violent effort of the imagination, that with their "much fair speech" they

cause him to yield. "Yes, brethren," he replies; "I see; I will keep silence. You shall hear nothing from me on that head. Let it be so understood among the people." Does any one doubt that an opiate would be administered to many a conscience, that a new impulse would be given to the growing evil?

Nor can we question that silence as to the evils of slavery — silence total and by a law — gives them help and encouragement. It may not be designed by the persons concerned, it may even be deprecated, but such is inevitably the result. Were one of the Legrees of the South in town to-night, — I speak not of its worthier citizens, — it is easy to say about which of the two Tract Societies his sympathies would be most likely to cluster. He would greatly prefer, we may be sure, the reticent policy; he would condemn unsparingly the opposite. We may learn much, often, from the spontaneous working of moral instincts.

It may be objected, in the second place, that in your ethical inculcations you can not touch on every thing, — *you cannot enter into every minor matter.* But is the system of American slavery a minor matter; a system that holds in its grasp four millions of immortal beings; a system under whose tread the land trembles; a system that touches at vital points the three great primal divine institutions, property, the family, and worship; a system on which, by the admission of all, the Bible variously, and often explicitly bears, from Genesis to Revelation? When men insist that such a topic is not only to be excluded from the pulpit, the place divinely devoted to the exposition of the whole counsel of God, but from the publications of a Society solemnly bound to the inculcation of a sound morality, — a remark of Cicero occurs to me, which, more perhaps than any other uninspired sentence has emboldened me to think for myself: "*Nullum tam absurdum*

ut aliquis philosophorum non credat," — there is nothing so absurd but that some of the philosophers have believed it. We hear much from those who differ from us, about preaching *the gospel*, — about preaching as Paul preached. But, are they, I ask, the truest preachers of the gospel, whether orally or through the press, — do they follow most exactly Paul's method, — who ignore wholly and persistently a subject which he confessedly made so prominent? To whom would the charge most clearly apply, of being wiser than the Apostle, or of preaching a half gospel?

It may be further alleged by the objector, that tracts relating to slavery *will not reach those who specially need them.* They will only circulate at the North. Suppose it be so at present, — that does not conclude the matter. "The word of God is not bound," and it may soon be otherwise. Such publications, besides, are far from being useless, even in the Northern States. A wealthy citizen of New York, a member of one of our churches, came up to me the other evening, at a social gathering, and said, frankly and boldly, "I am a slaveholder." Nor was it, I learned, from necessity, but purely as a matter of convenience. In one way and another, doubtless, there are many other slaveholders at the North. When such facts come to my knowledge; when I read such speeches as that of our learned and eloquent O'Conor; when I remember sadly that the waters of the beautiful bay on which stands the city of my residence are fretted by the keel of the slave-ship; I feel that your issues have a great work to accomplish, even among ourselves. I rejoice to know, however, that they have already a very considerable circulation in the Southern States, a circulation destined, I am sure, to great enlargement.

But there is yet a further objection to the view I urge, a dernier resort, if all the others should fail. You are ac-

cused, let me tell you, of strange acts of violence in our good city of New York; of bearing yourselves, among our valuables, like a wild bull in a crockery shop; of attempting, at least, the destruction of a precious piece of porcelain called the *Constitution*. It would have been done for, it is believed, by the fell irruption over Byram River, but for a valor akin to that so charmingly recorded by the veracious Diedrich Knickerbocker. I am a little suspicious, I confess, in these great moral relations, of a nice *constitutional* logic. It is very apt to be an afterthought. I think of the man arraigned before some ecclesiastical tribunal, who promptly acknowledged that he had been intoxicated, but insisted that his "constitution" required more spirit than his legs would sustain. Still, if there be a real objection of this sort, it is certainly a grave one. Let us give the point a brief consideration.

Our New York Constitution authorizes the Society to publish "tracts calculated to receive the approbation of all evangelical Christians." The expression in *your* Constitution is substantially the same. If you were really aiming to break our organic law, then are you now incontinently breaking your own. The language is not, observe, *actually do receive;* there was no such foolish expectation as that every body would be pleased. It is only, "*calculated* to receive." There must be good reason, in other words, to expect a *general* approval. With this view the practice of the Society accords, various things having been printed by them, — as, on dancing, on the use of tobacco, on temperance, — with which, it is well known, some evangelical Christians do not agree. Think, Mr. President, of projecting a four-page missile on the use of "the weed," into the midst of a venerable Dutch Synod! But to what, exactly, it is important that we further ask, does the required approval relate? Several different answers have been given to this question.

The tracts must not conflict, say Dr. Wayland and many others, with *denominational* peculiarities. I doubt not the correctness of this view; it is not only historically verified, but confirmed by other clauses of the Constitution, variously guarding denominational rights. That *doctrine*, and not morals, is referred to, is obvious at a glance. It was not on points of morality the various sects differed. In that respect they were on common ground. It is absurd to suppose that any one of them wished to guard itself against a higher ethical tone assumed by the others.

A second view, not inconsistent with this, is that of the lamented Dr. Goodrich. Tearfully do I repeat a name synonymous, to my thought, with whatever is noble in principle, beautiful in demeanor, and persuasive in address. The tracts must trench, he said, on no *evangelical* peculiarity, — on no doctrine held by the associated sects in common. While both these views are true, there is yet another, equally true, and harmonizing with both, which seems to me essential to a complete exposition of the point in hand.

The Constitution, I insist, touches only the *matter* of the tract, — *its own proper contents.* Its language is, "*tracts* calculated," &c. What a tract is in itself, is one thing; the question of its publication is another. It may, intrinsically, be wholly unobjectionable; it may be true, beautiful, eloquent, impressive, so that no mortal can find fault with it; yet there may be valid reasons for not printing it. The present may not be the best time; or you may have already printed enough on the same subject; or you may lack funds; or some other objection may arise, altogether apart from any doubt about the excellence of the production in itself considered. It may not only be calculated to receive, but, so far as your knowledge goes, may actually receive the approbation of all evangel-

ical Christians; and yet it may be clear to you that you ought not to issue it. That this distinction is not a fanciful one, the history of the past shows. Tracts were under consideration at one time in New York, of which the South said, "They are well enough in themselves, — we find nothing objectionable in them; but on other grounds we insist that you shall not publish." Now the point I make is, that those other grounds, whether good or bad, were not constitutional grounds; they were properly and entirely extra-constitutional. They were points of expediency, to be well considered, indeed, but over which you had no right to throw the sacred shield of the organic law. The Constitution, I aver, exhausts itself on the character of the tract, intrinsically regarded. Beyond its own proper worthiness, — its adaptedness in itself to secure a general approval, — the Oracle is dumb. It leaves all else to the unfettered discretion of the powers that be.

The question then recurs, Is it possible to publish any thing in relation to slavery "calculated to receive the approbation of all evangelical Christians?" On this point, it strikes me, there can be no doubt. I hold in my hand your Child's Paper for June. I see on the first page a sort of pictorial tract. There is the coast of Africa, that dark, degraded, injured land. How my heart throbbed as I caught a glimpse of it once, by moonlight, in the Straits of Gibraltar. A ship is at anchor hard by, — ah, I see it is a New York ship! And they are New York sailors who have left their boat in the surf, and are in pursuit of some negro children sporting on the beach. One child is already struggling wildly in the arms of one of the kidnappers; another is still playing fearlessly with his gathered shells, while the rest are fleeing homeward. The mother, meanwhile, is rushing, with outstretched arms, and frantic, despairing grief, from her palm-shaded hut. Is there an evangelical Christian in the land, think

you, who would disapprove of the lesson which is here taught? I would like to be introduced to such a man, — to look him in the face, — to see what manner of soul it is that gleams through his eye.

But we have further witness on the point in hand. I am happy to say that I have the means, if I mistake not, of finally disposing of it. I brought with me to the meeting, to-night, this octavo volume, — the "Assembly's Digest." It is a most weighty and imposing book, I can assure you. It is "A Collection of the Acts, Deliverances, and Testimonies of the Supreme Judicatory of the Presbyterian Church, from its origin in America to the present time." It is issued by the "Presbyterian Board of Publication," the Old School Board; it bears their imprint; it circulates, under their auspices, through the whole church." It is *their tract*, going to all who will pay the price of it; as well in Virginia, in Georgia, in Alabama, as in Pennsylvania and New York. Now if there is any denomination in our country for whom it would be difficult to frame a publication on slavery, it would certainly be — I say it not invidiously, but only with reference to the field they occupy — the Old School Presbyterian Church. Yet I find in this book nearly nine pages — equal to some twenty or thirty in your duodecimo issues — devoted to this same vexed topic. They give us the judgment of the Assembly on various phases of it — what the Supreme Judicatory thought it well to publish, and scatter every where, — what may be deemed the voice of a church as hard to harmonize on this subject, perhaps, as any under heaven. Let me show, sir, by some brief extracts, what sentiments they hold and deem it edifying to print.

I begin with 1787. In reply to an overture, the Synod of New York and Philadelphia say — the Assembly not having been yet constituted — that they "do highly ap-

prove of the general principles in favor of universal liberty that prevail in America, and the interests which many of the States have taken in promoting *the abolition of slavery*." They urge that measures be taken to prepare the slaves "for the better enjoyment of freedom;" and say, "finally, they recommend it to all their people to use the most prudent measures, consistent with the interest and the state of civil society, in the counties where they live, to procure eventually *the final abolition of slavery in America*." In 1793, in reply to a memorial from a member of the Society of Friends, this decision was republished. In 1795, an overture was presented, inquiring whether a person who viewed "the slavery of the negroes as a moral evil, highly offensive to God," ought in any case to commune with slaveholders. The Assembly thought he might; but they also "assure all the churches under their care, that they view with deepest concern, any vestiges of slavery which may exist in our country;" and they refer to previous utterances, such as I have already given, saying that with them "they trust every conscientious person will be fully satisfied." In other words, they think them "calculated to receive the approbation of all evangelical Christians." In 1815, the Assembly reindorse their previous action. In 1818, the subject again comes up, and is referred to a Committee, of which the excellent Dr. Ashbel Green is chairman. I shall always bless his memory for the part he took in this matter. From the report of this Committee, unanimously adopted, — the Old and New School then being together, — allow me to read a brief extract, one that deserves to be written in letters of gold.

"We consider the voluntary enslaving of one portion of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irre-

concilable with the spirit and principles of the gospel of Christ, which enjoin that 'all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system; it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery, — consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed, often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not, — still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest."

In connection with these and other refreshing sentiments, Christians are urged "to use their honest, earnest, and unwearied endeavors, to correct the errors of former times, and as speedily as possible to efface *this blot on our holy religion*, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world."

In 1845, another paper was adopted, milder in tone, discarding the *sin per se* doctrine, and yet declaring that "the Assembly are not to be understood as denying that there is evil connected with slavery," and going on to speak of bad laws in relation to it. In 1846, they say, "Our church has from time to time, during a period of nearly sixty years, expressed its views on the subject of slavery. During all this period it has held and uttered substantially the same sentiments." They not only affirm that "this uniform testimony is true, and capable of vin-

dication from the word of God," but, to prevent misapprehension, resolve, "that the testimony of 1845" — mild, as we have said, in tone — "was not intended to deny or rescind the testimony often uttered by the General Assembly previous to that date." In 1850, in answer to certain overtures, they refer again approvingly to their "previous and repeated declarations." Nay, we can bring the testimony down to 1860. I read in a newspaper, a few hours ago, the following telegram from Rochester, dated yesterday: "The Old School Assembly voted to-day, that on questions of temperance and slavery, no further action was necessary." Yes, their record is full, so full, that nothing more is called for; their declarations of sentiment are ample and admirable. Their tract of nine crowded pages is out, — an excellent tract, bearing the *imprimatur* of the Board of Publication, and circulating every where, over the Slave States as well as the Free, without let or hindrance. Is there any Old-School man, now, who will affirm that it is impossible to say any thing on slavery "calculated to receive the approbation of all evangelical Christians?" The telegram just read may be interpreted, I think, as a dispatch from the Old School Assembly to this Society, saying virtually, "Go ahead, brethren. Let your testimony on this subject be full and emphatic. See to it that your publications fall not below the pattern you will find in ours!"

But it is said further, — and with a glance at this objection, I close, — to publish on the subject of slavery tends to *agitation*. And what if it does, sir? I love not agitation for its own sake. I incline rather to the halcyon scenes and seasons. But then, the winds will blow, the storms will beat, the ocean will heave; yea, as the pent-up gases struggle in the earth's bosom, and the lava surges, the crust we tread on will sometimes quake. But God is in it all. When, years ago, I was sailing to Eu-

rope, I found most pleasure, I remember, in those rare days, when

> "Not a blast was from its dungeon strayed,
> The air was calm, and on the level brine
> Sleek Panope with all her sisters played."

I could tread then most agreeably the steady deck, and sit most comfortably at the cabin table, and read or write or converse without annoyance. Yet it was just then, I observed — when the sails were flapping idly against the mast, and the vessel merely rose and sunk with the slow ground swell — that the crew moved about with the dullest air, and the countenance of the master wore the blankest look. But when a stiff gale sprung up, and the ship was now laboring to the top of a mountain billow, and now plunging into the gulf beyond; when I was harassed by "irrepressible" internal qualms; when, as the tall mast bowed toward the crest of the wave, with a not unnatural ultra-conservatism, I instinctively and tremulously leaned windward to keep the craft from capsizing; then it was that the face of the captain was lighted up with a glow of gladness, and the song of the sailor mingled cheerily with the whistling of the wind and the roar of the waters. For just then was the gallant vessel bounding swiftly onward toward the destined haven. So is it with moral and spiritual agitation. If we must meet it, — if in the clearly defined path of duty it fall to our lot, — so be it. The hand of the Great Head of the Church shall be in it. He who walked on stormy Galilee shall not only keep the gospel ship, but make even the tempest his minister to speed it on its way.